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A
S E R M O N,
P R E A C H E D,
At ST. ANDREW'S, HOLBORN,
April the 25th 1765.
O N T H E
A N N I V E R S A R Y M E E T I N G,
O F T H E
G O V E R N O R S,
O F T H E
S M A L L - P O X H O S P I T A L S.

By R I C H A R D E Y R E, D.D.
Rector of *Brightwalton, Berks.*

Published at the repeated Request of the Committee.

L O N D O N :

Printed by H. WOODFALL, in *Pater-noster-Row* ; and sold
for the Benefit of the Charity.



To the Most Noble,

CHARLES Duke of MARLBOROUGH,

P R E S I D E N T ;

The Right Honourable, and Honourable,

The V I C E - P R E S I D E N T S ;

The Right Reverend, and others,

The G O V E R N O R S ,

And Beneficent C O N T R I B U T O R S

To the Support,

Of the S M A L L - P O X H O S P I T A L S ; —

The following D I S C O U R S E ,

With all due Observance, and Respect,

Is most humbly Inscribed,

By their obedient humble Servant,

The A U T H O R .

P S A L M C VI.

Part of the 30th and 31st Verses.

*So the plague was stayed!—And that
was counted to him for Righteousness,
unto all generations for evermore.*

THE history, to which, these words relate, is that very remarkable one, of “*Phineas, the son of Eleazar* ;” as recorded in the xxvth chapter of the book of Numbers ; whose zeal, in the cause of God, and the Service of his brethren, in consequence of it, was so acceptable in the Divine sight, as to derive a blessing upon it ;—and in its event, to avert the sword of the avenging angel, which had been already drawn, and very fatally exerted ; to the destruction of no less, than “*twenty and four thousand of the people of Israel* !”

The general, moral, lesson, deducible from this passage of holy scripture, will, naturally, suggest to us, such considerations, as, without

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regard

regard to “ *itching ears*,” shall be, in their intention, at least, better calculated, to affect our *hearts*; and, so far, in some measure, to answer the honour, of my present appointment, and the end of this truly charitable assembly!—In order to which, it shall be my endeavour, in the plainest manner, to engage your attention, to the following, obvious, reflections.

First. That, in any way, or manner, to consult and promote the preservation or happiness of our fellow-creatures, as *Men*; of the same common origin, and family, with us, is our proper, and natural, duty!—But, that, this duty, becomes the more cogent, and incumbent upon us, as *Christians*;—“ *fellow citizens, of one,*
“ *and the same hope*;—the *same inheritance of*
“ *our high calling in Christ Jesus*!—

Secondly. That, the scheme, before us; the support, and encouragement, of which, we are, at this time, met together, to countenance, is a most exemplary instance of the kind!—Our obligation, therefore, on the strength and evidence of both these principles, to discharge this duty, to the utmost of our power, will follow, as a necessary inference, to be observed in the *third place*!—And give a sanction, as I hope, to a
short,

short, and successful, application, of the whole, under God's blessing, to the purpose, for which it shall be designed !

That God Almighty should have “ formed “ man, out of the dust of the earth ; ” —breathed into him, the “ breath of life ; ” —and be no farther solicitous for his safety and well-being, in a world, in which he had placed him, — would be, to frame an idea of the supream Being, not beyond that, of the most “ *foolish* ” of his creatures, the *ostrich*, as described by holy Job ; “ *who leaveth her eggs in the sand ; and “ careth not, what foot should crush them !* ” — Such a conception as this, is not less impious, than absurd, to entertain ! — There being no truth, in nature, more notorious, than that, which St. Paul thought good, to select, and approve, amongst the many of the kind, which offer themselves to our notice, even in heathen writings ; viz. that “ *in him we live and move, “ and have our being ! — for we are his offspring !* ” — and consequently, the continual objects, of his fatherly care, and watchful providence, over us ! — But, as in every other work of his creation, (universally upheld by his almighty hand, and influence) he has been pleased so to establish the course, and order, of things, that one part,

or movement, uniformly depends upon that of another, towards a due regulation of the whole machine ;—so, is it, in regard to *Man* more particularly !—who, on his original formation, pronounced, by his Maker, to be a social creature, and that “*it was not good for him to be alone,*” — must, in a great variety of instances, know his welfare, to be subordinate, to a suitable communication, of offices and services, from others ; which are, reciprocally due ; and more, or less, to be mutually expected !—For, in whatever character of life we are, or consider ourselves, we stand in hourly need of assistance, from without us ; such, as is expedient, if not essential, to the ease, and comfort, of our earthly pilgrimage ; and without which, even in our best estate, we should be but miserable.—Abstracted from such help, the animal world, would have greatly the advantage, over the rational one. Brutes, having, in the circle appointed for them to act in, *Two ends*, only, to pursue !—Both which, they are directed to, and enough enabled to fulfil, by an inherent, as well as effectual knowledge !—“*They toil not, neither do they spin,*” for raiment, dwelling, or any other temporary emolument !—The full, and innocent, gratification of all their wants, is before them !—And, even in extraordinary cases, where

where phyfick may be neceffary for them, every field affords their medicine ; and Inftinct is their phyfician.—“ The lot and portion of *our* inheritance,” is very different.—From our peculiar mechanism, and conftitution, (to extend the comparifon no farther) we are fubject to innumerable “ changes, and chances,” in point of health, efpecially !—“ So fearfully and wonderfully made,” that even an hour’s continuance in life, is a conftant miracle !—But, happily for us, as free-agents, and focial beings, we are, in fome meafure, capacitated, to affift, and alleviate, each, his brother’s infirmities !—And though we have no abfolute power, over our own lives, or thofe of others, as to the maintenance, prolongation, or deftruction, of them, which is, intirely, under God’s direction,—yet, are we moved, and inftructed, upon experimental knowledge, and from the ordinary principles of humanity, to make them, as eafy, or tolerable, to us, as poffible.—Admitting this, which, furely, is truth, and obvious to every underftanding ;—how does the duty *Rife*, in proportion to our reflection, that we are profefst Chriftians !—Born, and educated, as fuch ; and, of confequence, equally, and “ without refpect of “ perfons,” the “ fons of adoption !”—whose common “ Father,” and moft gracious Rewarder

warder “ is in heaven ;”—and who has made it the indispensable condition of our future union with him, that “ under the veil, and weakness, “ of these our fleshly tabernacles, we should be “ *like him !*”—So far forth, as we are capable of being so, in an imitation of his more darling attributes!—The principal of which, must be *Love !*—Exemplified, in infinite instances, of his pity, towards us, from the creation, to the redemption, of mankind!—Hence it is, that, we are, so often, and so very pathetically, admonished, to be “ merciful, as he is merciful !”—That is, to embrace every occasion,—to be willingly remiss, or wanting on *no one*, that may properly offer itself,—to express our thankfulness to him, for his many general, and special, benefits, conferred upon us ; by a similar, however imperfect, practice, of universal affection to our fellow-creatures!—

And, here, in common justice, be it observed, and without flattery to the known characteristick of this nation,—that, were its morals, as irreproachable,—as uniform, and exemplary,—in every other point, and instance, of virtue, as in that of charity,—this, our Sion, would be literally, “ the *Glory*, as well as the *Joy*, of the “ whole earth !”—Many, and various, having been the schemes, jointly suggested, from “ the
“ law,

“ law, naturally written in our hearts,” as from the operations of Divine grace,—to contribute towards the advancement of this great lesson of our most holy religion!—Schools, and hospitals, of almost every kind, and denomination, have been legally established, and abundantly endowed, in these kingdoms, from the dawning of the Reformation, to this day, in larger proportion, and with more probable views, of promoting the *true* purposes of Christianity, than for some centuries before! (whatever Romanist gainfayers, may, rashly, or vainly, object, upon this subject, in contradiction to the clearest evidence!)—Much the greater, and most munificent, examples, of the sort, within this opulent metropolis, at least, are of later foundations!—The more recent, and every way, worthy, objects, of a more fashionable piety,—the *foundling*,—the *orphan*,—even the *penitent harlot*,—have, each, their proper asylum!—Nor do we, either envy, or repine at, the several encouragements, which they have so amply received, from the favour of publick, or private, benefactors. Be it allowed, only, that the scheme before us, has its proper, and peculiar merit, sufficient to justify its title to a joint countenance, and approbation, of it, as “ a work and labour, of equal love ;” —and we ask no more.—That

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it deserves such distinction, I am, in the method of my discourse to *prove* ;—or rather, in a cursory manner, to *observe* ;—as so self-evident a proposition, needs no demonstration.—In speaking to which, I shall purposely supersede all mention of one great point, strictly and impartially regarded, in the conduct of this charity,—that, our doors, are, ever open, to each distressful object of it, already infected ; who can find humanity enough, only, from some timely-assisting hand, to convey, and enter, them, into this *Bethesda* ! Because, this is a fact, universally acknowledged, and alike applauded by all who know it.—Whereas, a second, no less meritorious branch of our institution, has not been so altogether happy, as to escape “ *the strife* ” of pens, and “ tongues,” in opposition to it !—

Yet, even here, my zeal, in favour of this cause, might fairly rest ; on a firm persuasion, that every specious, candid, argument ; and much more every *serious* one, against inoculation, has been, long since answered,—agreeably, at least, to the state and light, in which such arguments have appeared, to abler advocates.—But, with all due deference, be it said,—one primary, and most popular error, seems to have been, somewhat too hastily, and inconsiderately, admitted, as if carrying a weight with it, which,
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in fact, it has not,—and therefore much unnecessary labour of reasoning, might have been spared, in respect to the sin of Presumption, with which this practice is too commonly charged, had it been duly considered, as nothing more, or other, than what it, merely, is,—a begging of the question.—For, it by no means follows, unless from a very uncharitable supposition, if not a generally false one, that because we use a secondary method, pointed out to us, to promote our health, our fortunes, or any other advantage, in this world, that in such case, therefore, we must, and do absolutely renounce, or disregard, God's Providence, and superintendency, over us, as *wholly trusting in that method*, to obtain our end; abstracted from any influence or sanction, of his blessing upon it!—No; “the lot is cast into the lap; but the whole disposal, (or judgment) of it, is of the Lord.”—And they must be truly *Fools*, in the Scripture sense of this reproachful name, who can think or believe otherwise. We read, indeed, of one king of Israel, who seems to have been thus ridiculously wicked, and his punishment was adequate to his crime,—“God smote him,” says the text, “because he turned unto the physicians, and not unto the Lord!”—This behaviour, from a prince of exemplary piety, as Aha is

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described

described to have been, is a single instance, of its kind ;—recorded, indeed, in Holy Writ, and therefore requiring a greater attention to it ;—yet, an instance, perhaps, not to be too rigidly understood, or too hastily acquiesced in ; because imputable, possibly, to dotage, only, or mere incogitancy !—but which, if Perversely ascribed to him, in the worst construction, and with all the aggravation, the fact will bear ;—proves no more, than what is universally agreed ; namely, that Presumption, is a *Sin*, of the deepest die !—and to be very carefully guarded against, “ that, “ it get not, the dominion, over us ! ”—yet, will the practice of Inoculation, stand unimpeached, as unaffected by it, till the charge is supported ; by more general testimonies, than history, or experience, have, hitherto, been able to furnish us with ! A positive denial of its truth, is a sufficient answer, to a positive affirmation of it.—And in the mean while, a caution against the guilt of it, is, only, not unnecessary, as the fear of incurring it, is hardly to be apprehended, from any rational creature, capable of understanding it !

This Objection, transiently observed, I am tempted, in the same cursory manner, to mention a second ; which, however formidable, the face of it, on its first glare, will, on the slightest examination,

examination, be found no less “ *light*, and “ *wanting in weight*,” on the balance of calm reasoning.

—To increase the Infection,—to extend the Deadly venom, of a Plague, which many might have escaped, had they not been exposed to it, by an officious, ill-timed, intrusion of it into their nearer neighbourhood, carries with it, to our first, sudden, thought, an imputation, of great, and premeditated Cruelty!—But, be it remembered, that this mischief does not, naturally, or necessarily, arise, from the usage of Inoculation, but from the carelessness, and arbitrary irregularity, of too many unthinking *Private persons*, concerned in the conduct, and Indiscreet execution of it!—whose “ bowels of “ mercy, yearn” only for the advancement of their own, or their friends, narrow, selfish, interest!—not solicitous, or generous enough, to enlarge their minds, to any care, or tenderness, for the community!—Hence, it may, too unhappily have fallen out, (there being no established law, as yet, ordained, to prevent it) that, the allegation, may be, in some measure, true!—That “ the Pestilence ” has, possibly, been diffused, and made too frequent havock, where it never might have reached; had it not been introduced, by negligence, or indifference;

and where the least degree of Reflection might have served, to correct, if not totally to have prevented the Contagion!—Let the “*Sin*” be laid,” where only it is justly imputable, “at their door,” if Those there are, who have been the inconsiderate authors of such Calamity!—Aware of the Objection, it has been ever the wish,—the scheme, and purpose, of this society,—to obviate it, to the utmost of their power;—and so far forth, as they have been enabled to do so, and, the nature, and circumstances of the case, would admit of it,—no endeavours, of any kind, were, *Originally wanting*, or have been since Neglected,—so to situate our Lazarett, as, if possible, to have had, and nursed our Lepers, altogether “*without the camp*”;—But this being found impracticable, their next great care, has been, so to Direct and Regulate it,—that as far as human foresight may avail, to the prevention of it, “the *Clean*” may not be endangered, by an infection from “the *Unclean*,” on the account of any unguarded ill consequence, of our common pity,—our view, and hope, under God’s more immediate blessing, and protection, to preserve the lives of Thousands! To this, and other good ends, it is owing, that, the foundation, of a New Additional, Improvement, has been happily laid; and a Superstructure

ture raised, in proportion to our abilities;—which awaits its furtherance, from the expected favour, of the same All-gracious Being, which has, hitherto, so visibly attended us;—and will, I trust, through the operation of his grace, continue to open, and warm the hearts of every zealous friend, to this institution, towards a speedy completion, of all that may be judged wanting, to render it, a *Perfect pattern*, of its kind!

There occurs only a third Cavil for me to remark; and this, in regard to the practice of Inoculation, in general;—and the rather, as it is a Recent one; much exaggerated, if not designedly misrepresented;—and briefly, this!—that, “on a computation made of the several Patients, in this way, throughout England;—“ more examples, of miscarriage, have happened, “ within few years past, than in many before!”—Now, supposing this to be true, which is by no means clear,—is it an event to be greatly wondered at, when this practice is become almost universal? Is there to be found a town, or even a village, of any note, where it has not prevailed? And are there not numberless Empiricks, in each of them, without education, without the shadow of knowledge, who have, at all hazards, without distinction of sex, or age, or season, or constitution, even in times, of Epidemick,

demick, Putrid, fevers, (which was the known unhappy state of One of the Two last preceding years) indiscriminately admitted every patient offered to them!—Regardless, even of those Precautions, which, though Ordinary sense might serve to suggest, as right, or necessary, yet is there a strength and happiness of judgment, as well as a proportionate degree of skill, absolutely requisite towards a due and successful use of them.—Such miscarriages, therefore, had they really fallen out, might be well, and reasonably, accounted for; as, *wholly* chargeable, to the rashness, and hardness, of these all-enterprizing ignorants!—For though some of the First practitioners, in this way, as originally exercising it, in the East, come not recommended to us under the highest characters for learning, or understanding,—certain it is, that, the success of it, has improved, almost to an infallibility, since its principles have been duly canvassed, and effectually established on the maxims of true physical philosophy!—From whence, it follows, by obvious inference, that *Physicians only*, or such, who justly deserve that title, should be permitted to be the directors of it!—In the mean while, let those, who may have been unwarily misled, into a belief of this last-mentioned Cavil, as a truth, take the proper pains,

pains, to inform, and set themselves right, in this point, and they will find but very few instances, of the many reported,—wantonly invented,—not to say maliciously propagated,—by its chiefest enemies, Prejudice, and Superstition, but what will appear to have been false and groundless!—

There remains one thing more to be barely intimated under this head!—That, admitting a Supposition, Ingenious, at least,—but whether True, or False, beside my immediate province, (as the proper subject of another profession) to discuss,—namely, that, there are such peculiar, latent, seeds, of this particular distemper, naturally inherent, in our several constitutions,—the Fatality of which, we have, on sad experience, too just reasons, to be suspicious of;—which owe their deadly maturity, to some occasional, casual, rise, and secret, in our frame, and texture; and which, therefore, may *not* be the portion, of every individual son of Adam, to undergo the trial of,—(an hypothesis, which I am neither anxious, nor qualified to defend).—To correct, or to prevent the baleful fruit, from ripening, to our destruction, so far as may be *possible* for us, to Prescribe, or to Procure, an Antidote, against it, must, surely, be confessed, to be matter of *Prudence* at least,—not, to say,
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an Obligation upon us. And the more so, as, in support of the probability of this notion, it has been found, on the most minute, and curious calculations, repeatedly made, that hardly five, in an Hundred, Born, and arriving to what may be called a degree of Old Age, escape an infection, from this malady!—That, of these so infected, in the natural way, one, in five, or six ; or two in eleven, are observed, to die of it!—Whereas, of Patients Inoculated, the number of those who have failed under it, compared with that of those, who have recovered, has not been so great, as *Four* to a Thousand!—A Drop of water, to the Ocean!—And to our own records, chiefly, am I, in duty, and reason, bound, to appeal, on this occasion!—Not, that, if this remark required any support, it might not be strengthened by collateral evidence, of no less amazing success, from other populous places, in these kingdoms!—

Upon the whole, the credit of Inoculation, (all peevish or perverse disputations, apart) under the sanction of Divine Providence, must stand, and depend, upon a more or less general persuasion, of its Expediency!—“ If it be of “ God,” as, we trust, it is so, maugre all contradiction, it will prevail and prosper!—and we may therefore, with greater confidence hope for
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the Perpetual “Dew of his blessing” upon it!—Was it of Man only—the Benefits arising from this practice, Hitherto experienced, will approve its merit!—and serve to Countenance the Application, which I have now to make, and to conclude with.

And here, I have, first, to bespeak, and to address, our general praise, and thanksgiving, to the gracious “ Author of every good word and
“ work in us,” that he has been pleased, “ to
“ put such a thing into our hearts,” as under the influence of his providence, to be made Instrumental, at once, to the advancement of his Glory, and the Service of our Poorer Brethren ! by Co-operating with him, (if I may be indulged the expression,) in the Effectual promotion of both these ends !—And, if Our gratitude, in this respect, and for this reason, be a Duty, in us, what must *Theirs* be, who have been the Actual and more Immediate objects of this charity ?—Many, possibly, in this assembly, owing not only their Preservation, in life, but even their Prosperity, to it !—Whose fortunes, and success, in it, might not otherwise have been obtained, with so much ease, and readiness, had they been debarred, or affrighted, from a Due and Regular pursuit, of the business, of their several callings, either, from their own, or their friends
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apprehension, (for them,) of incurring the danger, of so Precarious a distemper ; in consequence of a diligent, and necessary attendance, upon each respective branch, of publick trade, or commerce, which could not but expose them to such hazard !—Nor may it be a Consideration, altogether unbecoming the seriousness of my subject, that even those Characters, which have the advantage of Birth, and Hereditary Affluence, in this world, so as, to be privileged, from the bare letter of the curse, pronounced upon fallen man, and his posterity,—that, of “ eating their bread, in the sweat of their face ; ” —“ to whom God has given all things Richly to enjoy ; ” —would have been, in many cases, abridged of their Innocent pleasures, and amusements,—(Justifiable, because Innocent, in their Exalted stations ;) such, I mean, as are enough consistent with the weightier rules of Religion ; and which serve to add an Habitual Chearfulness to it,—had not this Providential method been discovered, of Guarding them from “ a Pestilence, which walketh,” equally, “ in Darknes, as at Noon-day ! ” —And against which, without the immediate interposition of God’s all-powerful hand, no Human wisdom had been capable of securing them !—“ High and Low, Rich and Poor, one with another ; ” are proportionably

proportionably debtors to this Practice!—" O "
 " come then, praise the Lord, with me ; and "
 " let us magnify his name together!—Let us "
 " exalt it, in the congregation of his saints!— "
 " and tell out his works with gladness!—For "
 " the Lord is gracious ;—his mercy, is ever- "
 " lasting ; and his truth endureth from gene- "
 " ration to generation !" —

What remains, as to the poor discharge of my own more particular duty, on this solemn occasion, but, to wish, and with all humble modesty, to hope, that no Countenance, or Encouragement, may ever be wanting, to the Advancement of " this work and labour of love !" — which, as on its first Commencement, " was " it not a Little one ?" — So has it, in its progress, and increase, hitherto proceeded, to answer, in the general, all expectations from *Private Contributions* !—Grateful, as we are, for these Resources, yet, is it too melancholy a truth, to be concealed, that they are, still, inadequate to our wants, to Perfect the scheme, at which we aim ; and to which, the Piety of our Ambition, would carry it !—*We* have on the list of our Governors, many of the First and Noblest Personages of these realms !—to whose Liberality, we are alike obliged, as for the Honour, which their Names confer on our institution !—We have, at the

head of it, as of every other Good and Christian design, the same Great and Royal Patron, vouchsafing, Still, to appear, as our Peculiar Tutelary Protector, under God!—graciously continuing to authorise a practice, *Early*, favoured by him,—before he rose to be, as he is, to our common happiness,—the King, and “Nursing Father of “his people!”—Inheriting that regard, to it, which owes its influence, if not its origin, in these kingdoms, to the pious example of his Wife, and Near Predecessors—Providentially Encouraged, and most Successfully Experimented, by them, not on Ordinary, Indifferent Subjects; but even, on their own Dearest and Sacred Issue!—Peace, and Honour, be to their memory!—

Under such auspice, and the prevalence of such High and Worthy Characters, United, as the Firm and Cordial Friends, to this Society,—to what degree of Prosperity, may we not, in time, Presume to flatter ourselves, that its most disinterested endeavours may arise?—They, in the mean while, however Inferior in their stations, and circumstances, of life, who have, on their own account, or that of others, Happily Lived to bear testimony to the benefit of Inoculation,—so as, in either case, to be conscious of, and enough affected with, a due sense, of their escape, from the too usual consequence of that distemper,

distemper, which we are zealous to avert, as far as Man's shallow knowledge of causes, and effects, can aid our endeavours towards this end,—can, surely, need, but little invitation to discharge their debt to God, and to their Poor Brethren, by “ casting in their Mite,” at least, to that “ Treasury,” to which “ the Rich have “ thrown in much!” With a view, not more to serve the purpose of One Branch of our design, than Jointly to promote that Other, which is connected with it!—Each, the equal object, of the tenderest care, and most unwearied diligence, exercised, in their respective provinces, by the very Skilful and Humane Curators of Both Hospitals!

Suffer me, in the close of this too tedious discourse, to intreat your constant and most ardent prayers, with mine,—that, the ends, proposed, by this most excellent Charity, under the influence of Divine Providence, may not altogether Center, and be Confined within the limits of this Metropolis!—But, that, as the first Salutary Fountain of the kind, has been, Here, happily Opened, and, by gradual progress, Enlarged, to the notorious advancement of the Publick Good,—so, its Streams, may be Diverged, Multiplied, and Diffused, not only to the Extreamest corners of our Mother Country;—but, that, every wise nation, under heaven, as
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One Great and Protestant One*, has already, done, may copy the example, and alike experience the approved effects, of it!—May its Benefits, be acknowledged, and no less successfully Extended, far beyond the borders of our own Eden; so as, (if it shall be agreeable to the general will, and pleasure of our Common Gracious Creator and Preserver of all men;) “to water, “and make glad the face of the whole earth!”

Hear us, O God, and Father of mercies, when we thus address our supplications unto thee!—“Prosper the work which we have in “hand!”—and “in Sincerity of heart,” are Earnest, and Industrious, by every Laudable method, to promote,—to thy Honour, and the Welfare of Mankind!—Continue, or even Improve thy Parental care, and Divine blessing over it!—Accept it, as a fruit, and favour, of *Righteousness* in us, through the only *True Righteousness*, in which we trust for Salvation,—that, of the Emphatical “Lord” of it,—“the Son of thy “Love,”—our most Compassionate Saviour and Redeemer, Jesus Christ! to whom, with the Father, and the Holy Ghost, Three Persons, in one Divine Essence, be glory, for ever and ever! *Amen.*

* Sweden.

F I N I S.

A
P R A Y E R,

Originally composed, for the Private Use, of a Person, preparing, for the Inoculation, of the Small-pox, submitted, to the like Use, of other Patients, in the same Circumstances.

ALMIGHTY, and most Merciful God!—who art the Preserver, as well as Creator of all Men!—Through whose immediate Care, and constant Watchfulness over me, I have been upheld in Life, ever since I was born;—I Adore and Bless thy Glorious Name, for This, and Every Other Instance of thy unmerited Goodness, vouchsafed unto me!—O continue forth thy Loving-kindness towards me, at this Time, more especially; when, from no distrustful Thought of thy Fatherly Providence, no Presumptuous Conceit of the Power of Second Causes, which are, altogether, in thy Hand, and under thy sole Direction, I pursue the Means, Blest and Authorized, as I humbly hope, through thy Grace and Sanction, to make my Passage safer and easier through this Life; and to Prolong the Days of my Pilgrimage, in it!—

“Thousands have fallen beside me; and Ten Thousands
“at my Right Hand,”—yet, has the Plague, which amidst thy various Judgments, has long since, gone out, to visit an Evil, and Ungrateful World, Hitherto, Overpast me!—
“Therefore, will I praise thee, O my God!—and give ”
“thee

“ thee Thanks for ever!—Whilst I live, will I magnify ”
 “ thy holy Name ; nor forget the mighty Benefits, thou ”
 “ hast done unto me !”—O may I, yet, be Safe, under
 the Shadow of thy Wings, from the Deadly Effects of
 this Contagion ! To this End, hear, and prosper my most
 Earnest and Fervent Prayers, jointly, with those of my
 Friends, which shall be offered up to thee, in order to
 deprecate thy Wrath, and Avert the Stroke, of thy
 Avenging Arrow, far from me !—Grant me Patience, and
 due Resignation to thy Divine Will, during my Approach-
 ing Voluntary Trial under it !—Give me, to Believe, and
 to be Satisfied, on the strongest Conviction,—that the
 Issues of Life, and Death, are in thy Disposal ; and that
 thou, O Lord, only, knowest, how, in thy Wisdom,
 best to appoint them !—Be this Reflection, my great Con-
 solation, as it is my Faith ! And do, thou, O Father of
 Mercies, and God of all Comfort, into whose Hands, I
 commend myself, so Allot and Order the Portion of my
 Inheritance in this World, that amidst all the Changes and
 Chances, of it, I may so pass the Time of my Sojourning
 here, as through the Merits and Mediation, of thy Dearest
 Son, my blessed Redeemer Jesus Christ, to be Hereafter
 admitted to thine everlasting Kingdom, in that which
 is to come !—In whose most holy, and comprehensive
 Form of Prayer I sum up all my Wants ; saying ; *Our*
Father, &c.

